The sixth and seventh books of moses

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The innocent life of the shepherds and their frequent abode in the sacred groves naturally brought such intuition to the highest point of perfection, and it was especially true when their minds were occupied by God and pious things. And this is especially evident in the history of pastoral life of pious Israelites not only of ancient fathers, but also later, in the times of kings and judges. Isaac and Jacob had visions similar to those of Abraham. We particularly notice Jacob's vision during his trip to Mesopotamia, where he saw a ladder going from earth to sky. Written (General 28:10 ff.): And Jacob left Beersheba, and went to Haran. And he lit up at a certain place, and lingered there all night, because the sun was set: and he took the stones of this place, and put them on his pillows, and lay down in that place to sleep. And he dreamed, and behold, the ladder was created on earth, and the top of it reached heaven: and behold, the angels of God ascending and descending on it. And Jacob awoke from his sleep, and he said, of course, the Lord is in this place; and I didn't know that. This is not the ether, but the house of God, and it is the gates of heaven. How Jacob really dreamed! The promised land became the possession of the Jews; through his seed, namely, through Christ the Savior, which is the celestial staircase upon which the angels of God ascended and descended, all the nations of the earth have been or will be blessed. We find another remarkable example of magnetic influence in changing the nature and complexion of living objects, in the history of Jacob. It is so: Jacob agreed with Laban that he would continue to guard his sheep, provided that Laban would give him as a reward for his service, all spotted lambs and goats, which should in the future be added to his spots. Laban agreed to this offer, and Jacob became rich mensayli. It is difficult to insert a passage related to this transaction, as the application of the mysterious doctrine of magnet-tism. When Jacob no longer looked after the sheep and wished to leave with his wives and children, Laban told him, Genesis 30:27-43: I pray to you if I have found favor in thin eyes, belatedly: for I have learned from experience that the Lord of the Hut has blessed me for your sake. And he told me to give me your salary, and I'll give it to me. And he said to him, You know how I served you and how your cattle were with me. For it was little that you had before I came, and now creased to the set: and the Lord hut has blessed you, since my com ing: and now that I will provide for my own home as well? And he said, What am I going to give you? And Jacob said, You don't have to me anything: if you wither do it for me, I feed again and keep your flock: I will pass through all your flock today, removing from there all the spotted and spotted cattle, and all the brown cattle among the sheep, and spotted and spotted among the goats: and such will be my rolling. So will my righteousness to answer for me in the future when it comes to my hiring in front of your face: everyone who is not spotty and spotted among the goats, and brown among the sheep who will be considered stolen from me. And Laban said, behold, I would it be according to your word. And he removed that day the goat, which were striped rings and specks, and all the goats that were spotted and spotted, and each one who had a little white, and all the brown among the sheep, and gave them into the hands of his sons. And he set three days of travel betwixt himself and Jacob: and Jacob fed the rest of Laban's herd. And Jacob took his rods of green poplar, and hazel and chestnut: and whitened the white stripes in them, and made a white appear, which was in the rods. And he installed rods, which he looted in front of flocks in gutters in the gutters, when the herds came to drink that they should get pregnant when they came to drink. And the flocks conceived in front of the rods, and brought out the cattle ring striped, spotted, and spotted. And Jacob made separate lambs, and set the faces of the herd to the ring striped, and all brown in the flock of Laban; and he laid down his flocks on their own, and put them not to Laban's cattle. And it happened whenever the strong cattle made themselves that Jacob put rods before the eyes of cattle in gutters that they could conceive among the rods. But when the cattle were weak, he put them out of it; so weak were Laban and stronger than Jacob. And man increased tremendously, and there were many cattle, and maids, and servants, and camels, and donkeys . This clearly proves that sheep and goats can be made to give birth to their young changed color and appearance, corresponding to the looted rods that were placed in front of them by Jacob as they drank from the water. Today, the theory that the traits of the offspring of a mother-person can be influenced by the object the mother looks at is absurd; and yet this theory, in the most naive things, is as fully established as the fact that the mental qualities of many children are completely different from that of their parents. The fact that sheep and goats, having seen the objects that Jacob so skillfully placed in front of him, brought them young, different in appearance from themselves, is very profound. Either Jacob knew that the result of this cunning would be from experience, or it was revealed to him in a dream, because we read, Genesis 31:10: And it happened at the time of the cattle conceived that I raised my eyes, and in a dream, and behold, the sheep that jumped on the cattle were striped rings, spotted, and grayed. With the water they drank, and in which at the same time they saw their reflection, they passed the image of spotted rods to their young. We have no place here to enter into a more advanced argument to prove the truth about this phenomenon, but the fact that the female progeni tor, both human and animal, is capable during pregnancy of trans mit her offspring image and likeness of surrounding objects, has a more solid foundation than is usually considered possible. The great army of Materialists, who represent the spirit of the scriptures and life as ordinary earthly matter to make it seem that there is nothing hidden in the sanctuary, that they cannot understand by their intellect, will never be converted, and those who rely on the benign influence of the higher light in the temple, which will exist outside the life of this world, will never need transformation. Moses himself, the great man of God, had many wonderful visions. These visions consisted partly of dreams and partly in ecstasy, and for this reason he was educated in all the mysteries of the Egyptians and in all their magical arts, in which he succeeded in all others. Because of his extraordinary piety and wisdom, he made the savior of his people from the trolldom of the pharaoh. His visions were a diversified char acter. His ability to lead and govern the people was a direct result of deep intuition. If we view this ability as mere inner vision, then we must recognize that it was a purely magical gift; if, as a result of direct commands to God's voice (for according to the scriptures, God often spoke personally with Moses), we find in it the proof of truth that a pious mind open to divine influences can also perform divine acts. The first important vision of Moses occurred on Mount Horeb, while he was still observing the flocks of Jethro, his father-in-law (Expels 3:2): And the angel of the Lord appeared to him in the flames of fire in the middle of a burning bush: and Moses said that now I would turn away and see this great sight of why the bush is not burned. And when the Lord saw that he had turned away to see, God called him out of the burning bush, and said, Draw not close here: put the shoes off your feet; for a place where you stand holy ground. Moses, a prophetic strait, familiar with the weakness of his brothers, full of religious zeal, and gifted with glowing fantasy, came to his father-in-law's lodges in Midian, where he had time and op-ed obesity as a shepherd to keep his mind with religious contemplation, so that in a state of rapturous second sight, he could consider the ways and means by which he could become a leader and a shepherd. The center of his mind was open to the higher influences of God, which appeared to him as a light in bush, which was not con sumed, and with whom, with a veiled face, he conversed familiarly. In Moses we find emotions of inner psychological struggle with hopes and fears, with extreme weakness and supernatural willpower; subordination, reverence and obedience; confidence, and finally the enthusiasm that, against all earthly obstacles like nothing, he came all things. While he was thus equipped with God-like powers, he conquered elements of nature and made them bear witness to the greatness and glory of God by the miraculous miracles he had formed. In such ecstasy, Moses could be mad in the mountains for a long time and separated from people on the way to the desert, and yet will be revered as a man of miracles. The visions of Moses EM bracket present and future. He not only delivered god's commandments from the mountain, but also foresaw the offerings that were brought to the golden calf; he foresaw that he could prepare the children of Israel for pure worship of God and protect them from mistakes and idolatry, only by isolating them in the desert from the pagans on the tions around them. In addition to the above instructions, we only need to pay attention to The Special Visions of Moses, his gifts, his trans-fer power of divination to others, and their class among magnetic phenomena; we can omit various kinds of sacrifices, consecra tion and blessing with water, oil and blood, and lying on hands, etc., as well as strict prohibitions on participation in witchcraft, false divination, conjuring and inquisitive dead. Among several cases resembling magnetism, we mention the particu larly rod with which Moses performed his miracles before the pharaoh, and the stretching out of his hands by which he divided the waters of the sea (Exod. 14:16): But you lift your rod and reach out your hand over the sea, and divide it; and when Moses reached out over the sea, the waters were separated. And when the Egyptians pursued them, Moses reached out over the sea, and the sea returned to its power when morning appeared; and the Egyptians fled against him, and the Lord foretold the Egyptians in the middle of the sea, so there was not as much as one of them. Stretching out of Moses' hand and the wonders he performed with his rod a large signifi cance. With his stem he will smote the rock in Rephidim, and the water gushed along to quench the thirst of the muttering people (Exod. 17:5): And the Lord said to Moses, go on in front of the people, and take with thee the elders of Israel; and your rod with which you smotest the river to take your hand and go; and you have to smite rock and there will be water coming out of it that people can drink. And when Amalek came and fought against Israel, Moses said to Joshua (The Devil's Banishing 17:9-11): Choose us from the people, and come out, fight Amalek; tomor row I'll stand on top with a rod of God in his hand. And it happened when Moses took his hand that Israel had won; and when he gave up, Amalek won. The gift of prophecy also seems to have been given to the pious elders of Israel through their communion with Moses, for it is written (Num. 11:23-29): And the Lord said to Moses, is the hand of the Lord short? You don't have to see now whether my word should come true before you or not. And Moses came out and said the lord's words to the people, and gathered together seventy of the elders of the people, and set them around about the tabernacle. And the Lord came down in the cloud, and the spike to him, and took the spirit that was upon him, and gave it to the seventy elders: and it happened that when the spirit felt upon them, they prophesied, and did not stop. But there were two men left in the camp, one of them was Eldad, and the name of the other Medad: the spirit rested on them: and they were among them, who were written, but did not come out in a nocturia: and they prophesied in the camp. And Joshua, the son of a nun, a servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them. God that all the lord's men were prophets, and that the Lord would put his spirit on them! The different conditions of clairvoyance are clearly described by Moses. Miriam and Aaron were speaking against Moses because of the Ethiopian he married, and they said (Num. 12:2-8): Did the Hut Lord really speak only by Moses? Huth, he didn't talk to us either? And the Lord heard it. And the Lord went down to the pillar of the cloud and called Aaron and Miriam, and they both came out. And he said, Hear now my words: if there is a prophet among you, I will believe him in a vision and speak to him in my sleep. My servant Moses is not who is faithful in all my house. With him I will speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord he will be contemplating . And so it was among the Israelites and other nations, and now in our magnetic appearances and revelations of vision, and especially in dreams and dark words and figures, which often happens in a lower state of somnolentity; but in the upper classes of clairvoyance, when the mind is pure, as in the case of Moses, it must contemplate in true form. God's personal conversations with Moses, and his power to keep the Almighty in his true similitude figurative expressions, and should not be taken literally. For the Lord speaks through revelation and through light, not by word of mouth, and God cannot be seen by mortal eyes, for He says elsewhere, No man can contemplate me and live. This language is an expression or impression of a divine word, and a light from the purest source; it is a spiritual gift and revelation The deity of man, which must be accepted according to different classes of intellect of beings, as in nature, depending on the kind of light produced by different actions, whether it is the effect produced on nearby or distant, thick or thin, hard or soft objects, etc. This language was understood by prophets and consecrated people in all age groups, and they could not convey the light they received in any other language, and they could not convey the light they received in any other language, and they could not transmit the light they received in any other language, and they could not transmit the light they received in any other language, and they could not convey the light they received in any other language, and they could not transmit the light they received in any other language, and they could not transmit the light they received in any other language, and they could not transmit